

the simple antithesis " b«'j;oitrn iu»t made*¹ in reference to the Son, whereby the Allan doctrine that the Son was a creature was effectually negated. And they also adopted as their own the word which has made the Council famous alike with believers and with sceptics--the word *' HowoouMon."

Dean Stanley, in his *the Iwstfrn Church*^ has well said that this is "one of those remarkable words which creep into the language of philosophy and theology and suddenly acquire a permanent hold on the minds of men,"¹ It was a word with a notable, if not a very remote past. It had been orthodox and heretical by turns, a fact which is not surprising when we* consider the vagueness of the term "ousia"¹ and the looseness with which it had been employed by philosophical writers*

It first distinctly appears," says Stanley,¹⁴ in the statement, given by Irenaeus, of the doctrine of Valentius; then for a moment it acquired a more orthodox reputation in the writing of Dionysius and Theognostus of Alexandria; then it was coloured with a dark shade by association with the teaching of Arius; next proposed as a test of orthodoxy at the Council of Antioch against Paul of Samosata, and then by that same Council was condemned as Sabellian.

Obviously, therefore, it was not: a word to command instantaneous acceptance; its old associations lent a certain specious weight to the repeated accusation of the Arians that the Trinitarians were importing into the Church fantastic subtleties but--* Lecture iv.